539 "*Lobale lakute kunda ha!*"
"Picking up picking up a little basket full!"

to which the listeners exclaim

"*Lakutwa!*"
"Overflowed!"

At the completion of each sentence in the story, one of his listeners will exclaim, "Go!" When he has finished his story, he says,

"*Ajikala katula katukwanga panitse pakwaru, unku chipanji!*"
"Take off the fire, the little mouse lost it in singed, by the hand it is very hard, the hair (is) in a lump!"

During the intervals of a long story, one of the listeners may break in and sing some little song, such as the song of the cobweb in the story of the greedy man, thus giving the story-teller a rest.

342 The house and household utensils. The Yao house does not differ greatly from the Nyanja habitation which I have already described elsewhere.[1] The accompanying figure (Pl. XIV, fig. 18) gives the circular plan of a hut with a verandah partly open and partly enclosed to form a room. The central pole of the hut is indicated, the hearth (H), the position of the sleeping mats (M), and the place where the water pots are kept (P). The
● 352 bed may be a bamboo platform supported by forked sticks a foot above the ground (*usumpwili*), or a dais of mud, over which is spread the sleeping-mat, *upwa*. (Pl. XIV, fig. 14.) Stools, *chilenye*, are made of logs of wood with conveniently placed branches acting as legs. I have seen a symmetrically carved log with shaped legs all in one piece, which suggested by its form and by the presence of a button on the middle of the under surface that it was made in the imitation of an animal. Plank seats with peg legs are now sometimes seen. Wooden pegs are driven into the wall and serve to hang odd articles upon.

[359] The hearth is simply a shallow depression in the mud floor, around which are placed three large stones to support the cooking pots. Sometimes a canopy is built over the hearth, consisting of four upright poles supporting a platform made of reeds and grass, upon which millet and other seed grains are often stored. From this platform *lipala* (*inenje*, Chin.), the gourd containing the supply of salt is often hung. The seed grain tied up in little bundles is suspended from the *lipala* where it becomes very dry and smoked, without any ill effect to the next year's crop. (Pl. XIV, fig. 16.) Four pronged branches of trees [251] are often stuck in the ground with a string tied around the prongs, and used as holders for gourds, salt bottles, etc.; this device is called *lipanda* (*pkanda*, Chin.). (Pl. XIV, fig. 10.)
415 The smaller utensils include the porridge stirring stick *mtilo* (Yao and Chin.) (Pl. XIV, fig. 12), several wooden spoons *chikwai* (*chipanda* or *mwankwe*, Chin.), (Pl. XIV, figs. 11, 13), a number of gourds of various shapes and sizes used as ladles and drinking vessels,

[1] 'Notes on some tribes of British Central Africa,' *op. cit.*, p. 230-236

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[End Plate 14]

4: Stannus D-5 (ca. 1909) 1910 FT7 Tao FT7
Marav: FR4
Ngoni: FR5

whole frame-work is secured by bark lashings, the walls, inside and out, and the floor are plastered with mud from an ant-hill, mixed with a little cow dung, if possible. In some houses the walls do not reach up to the roof, leaving a space through which smoke may escape and air enter. M 342

At Chipoli and at Mangoche houses were built on piles and in trees respectively to avoid lions. A house is occupied by a man and his wife and any young children; no older relations are allowed to sleep there. The children, when aged about five years, go to live with the maternal grandmother till their first *nyago*; there may be from a dozen or more children living with the grandmother, who feeds them and sometimes also provides clothing. Such children are said not to have coitus with each other as they are relations. After *nyago*, if not married, the girls go to live again at their grandmother's house, the boys to the *nyumba ya bunde*, four to ten or more using such a house as a dormitory. They get their food from the grandmother, visit her and may use her utensils, sit on her bed, but never eat with their mother. M 342 592 M [334]

In houses where there are partitions or verandah rooms these smaller rooms are often used as bed chambers, and always as store rooms for baskets, pots, hoes, etc. The native usually sleeps on a mat laid on the ground; in some cases the ground is raised into a kind of dais (Angoni and at Mangoche). Among Yao and many Mahenje, wooden beds are now used, introduced from the coast. The Angoni make wooden stools from curvo-sinuously shaped branches (Fig. 10). The native has so few belongings that he makes nothing in the way of shelves, nor looks for hangings. Clothes are stored in baskets. The hut is kept swept and all refuse deposited on a dust heap near the hut. M 342 592 [592] [593] M [596]

FIG. 10.

The doorway is closed by a door made of reeds and grass bound together. This is placed against the inside of the doorway, and a pole dropped in between two sets of supports. In the day time the door often rests against a fifth support. There are no windows and the smoke finds its way out through the roof thatch. A guest house (*bwalo*) with fence (*chisakasaka*) round it used to be found in villages, but does not exist any longer. M 342 M [599]

There are no ceremonies connected with the building of a house or the preparation of the materials for its construction. There are no household gods. The fire must be in the middle of the hut, and on one side is the bed. Any people visiting the hut must remain on the opposite side of the fire, except "friends," and on no account must children go round to the other side, because under the bed the women's diapers are laid to dry. The fire must not be touched by the male children, but is tended by the girls. The fire is generally kept burning continuously, but it is of no consequence if it goes out—a burning branch is brought from a neighbouring hut. At the death of a headman or other person in the village all fires are extinguished, fresh fire is then made in the dead man's house and from this passed from hut to hut. There is only one method of making fire, that is, the fire stick. M 354 [579] M [348] [575]